Utah
v 117 #1
31-1

Priesthood Items

Extracted from

Supplement

to the

New and Everlasting Covenant of Marriage

> *"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."*

SECOND EDITION

By

J. W. MUSSER
J. L. BROADBENT

For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead.

—(D. & C. 64:38-40)

FOREWORD

The within information, in the main, is extracted from the SUPPLEMENT to NEW AND EVERLASTING COVENANT OF MARRIAGE, recently off the press. It comprises the chapters on The Kingdom of God and the Church of God, Priesthood—its functions and powers—and the statement of Lorin C. Woolley and Daniel R. Bateman, setting forth the order of the Priesthood as it relates to the sealing ordinances.

Joseph Smith said: "It is the first principle of the Gospel to know for a certainty the character of God; and to know that man (as Moses) may converse with him as one man converses with another."

Then, since Priesthood is God—being his power and authority on earth and in heaven—a correct understanding of its functions and powers is pre-eminently necessary to a correct understanding of God.

Since the first imprint of this work is exhausted, a second edition becomes necessary. To this edition is added statements from several of the leading brethren, also from the revelations of the Lord, additional to that contained in the original work, tending to further clarify the subject under treatment. This edition also contains the fifth chapter of the aforementioned book, treating on the Kingdom as a political institution—an organization separate and apart from the Church. Since this subject of the Kingdom is closely allied to that of Priesthood, theological teachers who are using the work as a reference book in their several departments will find the additional information of particular value.

In presenting the items contained herein the authors are not unaware of the seriousness of the position assumed —that of exposing to the light of reason old and faulty traditions.

The reader is urged to take seriously the admonition of Paul: "Prove all things; hold fast that which is good."

Since the "Glory of God is intelligence", and man can only be saved as he acquires knowledge—true knowledge—it is a fundamental requisite that he be constantly engaged in seeking for wisdom and light. He must sense the necessity of a personal testimony.

Following the study of this pamphlet, the reader will find it of great advantage to procure and carefully study the original works—NEW AND EVERLASTING COVENANT OF MARRIAGE, and the SUPPLEMENT thereto, as listed herein.

THE AUTHORS.

CHAPTER FIVE

THE KINGDOM OF GOD AND THE CHURCH OF GOD

"And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

"Gospel of the Kingdom"—What is the Kingdom, and in what sense does it differ from the Church? In general usage the terms Kingdom of God and the Church of God are employed interchangeably. "The Church and Kingdom of God" is a common expression among Latter-day Saints; indeed, it is an expression often found in Holy Writ. In considering these two subjects at this point, however, we shall do so in their restrictive sense—as specific organizations with definite prerogatives—rather than along the broad lines in which they are generally regarded, and which was, no doubt, the sense in which Jesus used the term: "And this Gospel of the Kingdom shall be preached in all the world," etc.

The two—the Church of God and the Kingdom of God—may be said to be one very much as Christ Jesus and his Father are one—one in purpose, in principle, but distinct in organization and mission, both the direct instruments of the Priesthood and neither complete without the other. The one, the Kingdom, being God's political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This Kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda division of the Priesthood. To its sacred care is intrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind—of guarding and administering God's

Holy ordinances necessary to the salvation and exaltation of man.

It might be said by way of comparison that the Church and the Kingdom—both appendage organizations—are to the Priesthood what the Sabbath Schools, Mutual Improvement Associations, etc., are to the Church—they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

It is the Kingdom that controls the political destinies of man—or rather, protects man in his political rights—and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one—neither of them perfect without the other; as the man is not perfect without the woman, nor the woman without the man, neither is the Kingdom perfect without the Church, nor the Church without the Kingdom.

That the Kingdom of God was established, at least in part, by Joseph Smith, is evident from the following information extracted from the History of the Church, Vol. 7:381-2:

> "President (Brigham) Young in writing a letter (May 3, 1844) to Reuben Hedlock, president of the European Mission at the time, said to him: 'The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. * * *'
>
> "Again in a discourse under date of July 8, 1855, President Young said: 'As was observed by Brother Pratt (this morning) that kingdom (i. e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.'
>
> "The late President George Q. Cannon while editor of the Juvenile Instructor said: 'We are asked, is the Church of God and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.' * * *"

It will be noted that Brigham Young makes the positive statement that the "Kingdom of God is actually organized."

The main feature of the organization of the kingdom with which we are familiar is its legislative "Council of Fifty," a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of the Prophets Joseph Smith and Brigham Young as the "Council of Fifty." (See History of the Church, Vol. 7:213, also 379—foot note, quoting Brigham Young as saying: "General Council is the Council of Fifty.") It may well be understood that identified with this legislative body, in the early days, were honest and honorable men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

An item of history extracted from the journal of William Clayton, under date of May 30, 1847, while the Pioneer camp was en route to the West, is enlightening, as it reveals the names of some of the members of this "Council of Fifty," and positively identifies them with the Kingdom of God organization. We here quote the item referred to:

"Sunday 30 (May, 1847). The morning fair and somewhat more pleasant, although there is yet appearance for more rain. I felt quite unwell through the night and also this morning, having severe pain. At nine o'clock most of the brethren retired a little south of the camp and had a prayer meeting, and so many as chose to expressed their feelings. At a little before twelve they met again in the same spot to partake of the sacrament. Soon afterwards all members of the Council of the K. of G. (Kingdom of God) in camp, except Brother Thomas Bullock, went onto the bluffs and selecting a small, circular level spot surrounded by bluffs and out of sight, we clothed ourselves in the priestly garments and offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption. * * *" (From William Clayton's Journal, Deseret News Press, 1921, pp. 202-203.)

It is to be regretted that the present Assistant Church Historian, in publishing this same item of history in the Tribune, in the serial called "Day by Day With the Utah Pioneers," now running, has assumed the right to so change the original notes of William Clayton as to make it appear that the body of men designated by William Clayton as the "Members of the Council of the K. of G." (Kingdom of God) was in fact the quorum of the "Twelve and some others"; thus obscuring an important fact of history. Source information should be sacredly guarded. The distortion and misleading changes referred to cannot be too severely condemned. What purpose the Historian sought to achieve in effecting a substitution of the Council of Twelve for the "Council of the K. of G." (clearly meaning Kingdom of God) is not revealed. The notes of William Clayton do show conclusively that the "Council of Fifty" comprised both members of the Quorum of Twelve and other faithful brethren not prominent in any Church office. This is also true, as hereafter shown, of accession to the higher Council of the Priesthood—the "Council of the Presidency"—God's direct mouthpiece to earth—embracing brethren who were both officers in the Church and members of the "Council of the Kingdom of God"—as many as three positions to one person—all subordinate, however, to the Priesthood appointment.

The Prophet Joseph Smith left much valuable information on this subject of the Kingdom, which, together with copious comments of Elder B. H. Roberts, are found in the "Rise and Fall of Nauvoo," by Roberts, pp. 177-182.

Quoting from pages 180-181, the authors comment:

"It is evident from all this, that speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in heaven—whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases *Kingdom of God, Kingdom of Heaven, the Church of Christ, Church of God, the Church*, etc., are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between 'the Church of Jesus Christ' and the 'Kingdom of God.' AND NOT ONLY, A DISTINCTION BUT A SEPARATION OF ONE FROM THE OTHER. The Kingdom of God according

> to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom Christ is the King; for He is to reign 'King of Kings' as well as 'Lord of Lords.' While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of the Church could be, not only members of that Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.
>
> "On the other hand the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gosepl of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head, since He is to be the 'Lord of Lords' as well as 'King of Kings.' The Church is peculiarly Christ's. It bears His name. It is composed of members who, while not behind others in doing Him homage, as the head of the Kingdom of God, accept Him as more than the King of Kings—they accept Him as Lord—as Lord of Lords, as Redeemer—Savior—God. But the Church of Christ, precious as it is; beloved by its great Head; in the harmony of its truth, perfect; in the beauty of its holiness, passing all praise; in its power of salvation, absolute—yet the Church of Christ will doubtless stand under the protecting aegis of the Kingdom of God in common with other systems of religion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—yet she will not usurp the prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the counsels of the Priesthood as many testify, and EFFECTED AN ORGANIZATION as a nucleus of the Kingdom above referred to of which some who were not in the Church were members."

One comment of Elder Roberts is entitled to further attention at this point. He says:

> "And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—YET SHE WILL NOT USURP THE PREROGATIVE OF THE Kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside her membership."

The present leaders of the Church of Christ assume the position that many entering the Patriarchal order of marriage since the Woodruff manifesto, have been legally excommunicated from the Church and now stand wholly without the pale of the Church. Assuming this to be true the jurisdiction of the Church there must end; and if the Church were now guided aright it would not attempt to "interfere with those outside the pale of her jurisdiction—outside her membership," as is the case today. In his letter to the author, President Grant said: "These people (those entering into polygamy since the manifesto) to whom you refer have no standing in the Church AND NEVER WILL HAVE AS LONG AS THEY LIVE, IN TIME OR IN ETERNITY, unless they repent of their misdeeds." Then, if those entering into the Patriarchal order of marriage since the manifesto, and who are alleged to have been handled by the Church for their fellowship, have no standing in the Church (an assumption, however, that we cannot admit), why pursue them further with a vindictive hatred that only finds its parallel in the mob actions against the Saints during the Missouri and Nauvoo days? Is it not clear that the once persecuted has now turned persecutor? The present leaders have gone so far as to have resolutions passed in the general conferences of the Church, pledging its membership to this unhallowed work of persecuting those who are attempting, in all sincerity and holiness, to live the Gospel as their fathers did, and as God directed his children through the Prophet Joseph Smith to do. This is clearly an attempted usurpation of powers not intended to be possessed by the Church, the continued indulgence of which is bound to lead the Church into all sorts of excesses and injustices. Let the Church confine its efforts, in disciplining, to its acknowledged membership, leaving the civil authorities to handle the law's infractions in accordance with its rights and powers, thus relieving the Church of the unsavory work of trying to regulate the affairs of the world. The Church should adhere closely to its eleventh Article of Faith, which reads: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY."

CHAPTER SIX

PRIESTHOOD DEFINED—IS THE PRESENT CHURCH ORGANIZATION COMPLETE? WHO IS THE CHURCH?

In the author's booklet—the "New and Everlasting Covenant of Marriage—(See pages 75-81), he made a brief attempt at defining the Priesthood, its functions and powers. In the article mentioned, the brevity of the treatment accorded the subject tended to obscure certain phases of it; hence, it is deemed wise to enlarge upon the subject at this point.

God's government on earth, provided for man's salvation, broadly speaking, is known as the Kingdom of God; strictly speaking, however, it is apparent that three distinct organizations have been set up by the Lord for the purpose mentioned, defined as follows:

(a) The Priesthood,—comprising a definite body of Presiding High Priests and anciently known as the Sanhedrin—meaning the power of God on earth.

(b) The Kingdom of God—an appendage organization—and the channel through which the power and authority of God functions in managing the earth and the inhabitants thereof in things political.

(c) The Church of Jesus Christ—being the propaganda division of the Priesthood—an appendage thereof—having only ecclesiastical jurisdiction over its members.

Since the functions of the Kingdom of God and of the Church of God have been treated in another chapter, we will confine our present discussion, in the main, to the

Priesthood, or the foundation stone of God's great edifice of Authority and Power.

The subject of Priesthood has caused no end of controversy among members of the Church—at times unwarranted bitterness—and it is a subject little understood by the Saints and leaders alike.

God's government is a Theocracy. He presides in the Heavens, having original and sole jurisdiction over all his creations, both in heaven and on earth. He is the King of Kings and the Lord of Lords, as pertaining to his leadership of both the Kingdom and the Church.

In order to carry on his government, God has certain agents appointed, through whom he maintains complete control of all things. These agents are endowed with his Priesthood—his authority and power—and are designated by revelation direct from him; they are ordained to become Presiding High Priests. Receiving authority direct from Heaven, this body of men functions literally as God's mouth-piece on earth; through them are all things directed, they being responsible to God only, the direct source of their authority.

We learn in reading the revelation known as Section 95:5, that the Priesthood is divided into two groups—to quote:

> "But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen,"—

a large group properly called and properly ordained, and a small group not only so called and ordained, but also chosen. God reserves to himself the choosing of those who are to represent him on earth. The earth and the fulness thereof are his to dictate in all things. This being the case, he fore-ordains and then chooses here those who are to hold the keys of power. The Priesthood of the small "chosen" group is delegated to them by God direct; while the priesthood of the large group is delegated to them by those chosen by God—the small group,—the large being appendage to the small. Men might be called by revelation and ordained to some authority or office in the Church or Kingdom, and still not be classed with the small "chosen" group. (D. & C. 107:5). We have an example of this in the men who were "called" in the revelation of 1882 given through John Taylor and published elsewhere herein.

This body of chosen Priesthood was anciently known as the Sanhedrin, and comprised seventy-one Elders,—seventy in the Council proper—whom God had Moses call together, and upon whom the Lord placed the spirit and calling of Moses, giving them equal authority with Moses, except as to that of Presidency, Moses being the senior in ordination, necessarily became the presiding President of the group.

> "And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.
>
> "And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." (Numbers 11:16-17).

It must be borne in mind that the order of Priesthood which Moses held was that which enabled him to look upon the face of God and to talk with him (See D. & C. 84:21-23), and it was this order of the Priesthood, which must be conferred direct from God, that the seventy elders were endowed with.

Notwithstanding the Jews strayed from the commandments of the Lord, yet they clung, at least in form, to the ancient organization, through which they assumed complete jurisdiction over both the religious and political activities of their race, even possessing the authority to pronounce the death penalty. It was this body, no doubt—though then apostate—that is referred to in Mark 15:1, and which was involved in the trial and crucifixion of the Christ. In the writings of Josephus we learn that the Jews clung tenaciously to this organization, and that smaller groups were at times appointed to govern Jewish communities. These smaller groups numbered from seven, the minimum number, to as high as twenty three, their important decisions being reviewed by the Sanhedrin sitting at Jerusalem.

> "Let there be seven men to judge in every city and those such as have been before most zealous in the exercise of virtue and righteousness," says Josephus, quoting a regulation Moses left for the government of the Israelites. (See Josephus Ant. Book 4, Chap. 8:14. Also for powers of Sanhedrin, Book 14, Chap. 9:4. Also "A New Standard Bible Dictionary",—Funk and Wagnalls Co., pp. 154 et seq.)

From Smith's Comprehensive Dictionary, edited by Samuel W. Barnum, we learn that the term "Sanhedrin" applies to an assembly or a Council, and is applied to two kinds of such bodies in Israelitish history. Especially was this term used when reference was made to the great Sanhedrin, the supreme council and tribunal of the Israelitish people. It consisted of seventy-one members, and was presided over by a President called by them "Nasi", which literally means "Prince" or "Chief", and a Vice-President called "Abbeth-din", meaning "Father of the Court of Justice", who sat at the right hand of the President or "Nasi". It had jurisdiction over all religious matters, and the more important civil and criminal cases. It alone had the power to pronounce the sentence of death upon an individual.

It is important, also, to note that this ancient order of authority; although apostate and much confused; obtains with the Roman and Greek Catholic Churches; an order they doubtless received from the early day Saints.

With the Roman Catholics this order is known as the College of Cardinals. From the American Dictionary and Cyclopedia; Vol. 12, under the term Cardinal; we learn:

> "An ecclesiastical prince in the Roman Catholic Church. In early times this title was restricted to the seven bishops of Rome, and the sees within its territory, and the clergy of the 28 principal churches of the city; whence the College of Cardinals takes its origin. The number of which this college consisted has varied in the course of time. It has for some centuries been limited to 70; (in the council proper—71 including the Pope) of whom six were bishops of certain Roman dioceses; 50, styled cardinal priests, held their titles from parishes in Rome (many of them being at the same time bishops of foreign dioceses); and 14 were deacons. * * * The election of the Pope, which is performed by these personages assembled in conclave, is thus concurred in by the three orders of clergy, through their representatives. * * * It is now understood that the Pope must be chosen from this body. * * * Their rank is next to that of the Pope, with whom they form a *political* council for the secular affairs of Rome; and also an *ecclesiastical* council."

> With respect, to the Greek Church, we learn, that the dignitary known as Patriarch is "superior to the order of Arch-bishops, or somewhat analogous to the Cardinal of the Roman Catholic Church; as the Patriarch of Constantinople." (Ibid, Vol. 15).

From the above we learn,

First—That the Pope is elected to that office by the College of Cardinals just as—when done in proper order—the President of the Church of Jesus Christ of Latter-day Saints is "chosen by the body" of Presiding High Priests. (D. C. 107:22). God's Medium or anointed "one", however, in the Church of Christ is chosen direct by God himself and may or may not be one of "three Presiding High Priests" forming the First Presidency over the Church.

Second—That there are "seven" as contrasted to the balance of the council. Much the same as, "My council of the Presidency",—(Joseph Smith) treated herein; or "The Presidency of the Council of the High Priesthood"; which Presidency constitutes seven Judges; the supreme court of the church of God. (D. & C., 107:78-84).

Third—We learn of "fifty"; and here it appears the Roman Catholic has confused the legislative body, of the Kingdom—strictly a political body—(treated in preceding chapter), with the Sanhedrin. The Sanhedrin having original jurisdiction, in all things, whereas the council of "fifty" acts under a delegated authority in a restricted field.

Fourth—With the Greek Church it is Patriarch instead of Cardinal, indicating, among other things, when not apostate, sealing power that rests with this dignity.

It is interesting to note the definition of the term cardinal: "That serves as a hinge on which anything depends; chief; principal; pre-eminent; fundamental." (Ibid.)

In opening up the last Gospel dispensation the Lord, through his Prophet, Joseph Smith, made a beginning at re-establishing this ancient order of authority. Men were selected to receive the special endowment incident to the calling, as their wisdom, experience and soundness in the faith warranted. At times the group consisted, as we must infer from the records available, of as many as nine, or even more members, and it has, through the power of God, been kept alive.

This group is no more or less than a body of Presiding High Priests, and is referred to in the records as "Friends", "Council of the Presidency", "Presidency of the High Priesthood", etc. It has original jurisdiction on earth, its authority coming directly from God. Others receiving the Priesthood receive it at the hands of this group, and it is a delegated power. All offices in the Church and the Kingdom are appendages to this order of Priesthood.

This Priesthood group began to function with Joseph Smith, its head, Oliver Cowdery and David Whitmer, as early as June, 1829. To Joseph—as to Moses of old—had been intrusted the Keys of the Priesthood; Oilver and David were ordained Apostles of Jesus Christ and given the Keys of the Kingdom, (See foot note Church History, Vol. 1, p. 41) at that time, and long before the organization of the Church in April, 1830. In a revelation given to the three men mentioned, in June, 1829 (D. & C., Sec. 18:9), the Lord, speaking to Oliver and David, specifically said:

> "And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called".

Indicating clearly the calling of these two men as being the same as that of Paul the apostle; this, mind you, being some six years before the quorum of the Twelve was organized or the members thereof selected. Indeed, these men, in the revelation mentioned (Verse 37) were given the solemn commission to "search out the Twelve" (disciples) that were to be selected later (1835). And when the Quorum of the Twelve was organized these two men, though apostles, were not designated as members of the quorum, their order of Priesthood doubtless placing them above that of the members of the quorum of Twelve—the quorum being an appendage to the Priesthood proper. (It will also be noted that the order of Priesthood to which Joseph, Oliver and David belonged, was strengthened by the addition of other Elders, as indicated in Sec. 84, hereinafter discussed more fully.)

When the quorum of Twelve was finally organized, the keys of the Kingdom did not depart from Joseph, Oliver and David—Apostles of Jesus Christ—to the Twelve. Neither the Twelve, nor any member thereof, as such, then or at any time since, held those keys except in a restricted and delegated sense, "abroad among all nations"—(D. & C. 112:15, 16) to open the door to the unbeliever. Those keys primarily always remain with the "chosen".

Thus God began his work in this dispensation. He designated men, and clothed them with the power and authority of his Holy Priesthood, that they might—as the mouthpiece of God on earth—set into motion the machinery of the Kingdom and the Church. They were endowed with the same order of Priesthood that Moses possessed, which enabled that great leader to see God face to face and converse with him, and yet live.

It will be noted that while Joseph Smith, Oilver Cowdery, David Whitmer, and perhaps others, were ordained "Apostles of Jesus Christ" (18:9, 20:2, 3), and are referred to in numerous revelations as "Apostles", the Lord designated the Twelve to be chosen by Oliver Cowdery and David Whitmer (18:27) as "disciples". They were also referred to as "The Twelve traveling Council" (124:127), "the Twelve", etc. (112:14, 30). In one of the revelations (107:23) the Lord says:

> "The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world," etc.

At the dedication of the Kirtland Temple, March, 1836, (His. Church, Vol. 2:418) the Prophet records:

> "I next called upon the quorums and congregation of Saints to acknowledge the Presidents of Seventies, who are their representatives, as Apostles and special witnesses to the nations, to assist the Twelve, etc." This quorum is frequently referred to as "Seventy Apostles."

Evidently there is a difference in the Apostolic calling of Joseph Smith, Oliver Cowdery and David Whitmer, before the organization of the Church, and the apostolic calling of the "Twelve Apostles" and the "Seventy Apostles" which were made a part of the Church machinery after its organization; the former being an ordination in the Priesthood proper, while the latter is an appendage office.

The Apostolic calling of Joseph, Oliver and David embrace the rights and powers mentioned by Parley P. Pratt, in Key to Theology—5 Ed. p. 70—as follows:

> "This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, Churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint (Presidents of the Church—(Sec. 107:22) the Twelve disciples (18:37), kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings also to instruct, warn, or reprove them by the word of the Lord."

It is well to remember here that the First Presidency to the Church was organized March 18, 1833, almost two years previous to the organization of the Twelve, February 14, 1835; yet this First Presidency, as such, had nothing to do with the choosing of the Twelve, such duty resting with those of the apostleship of Joseph, Oliver and David. Martin Harris, being of this same calling, participated with Oliver and David. And further, it is well to remember that this method of choosing will always obtain when done in proper order.

To suppose that these men did the choosing, (as indicated in some of the writings of the brethren), because of having been witnesses of the Book of Mormon, is an error—a supposition that is without rhyme, rythm, or reason.

We are sustained in this conclusion by the remarks of President Heber C. Kimball, (J. of D. 6:29) who states:

> "Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver and David Whitmer and Martin Harris: and then they were ordered to select twelve more and ordain them. It was done."

Speaking of "appendages" the Lord says: (D. & C. 107: 1, 5)

> "There are, in the Church, two priesthoods, namely, the Melchizedek, and Aaronic, including the Levitical Priesthood. * * * And all other authorities or offices in the Church are appendages to this Priesthood."

Hence, to be the president of the Church is to hold an "appendage" office—a delegated authority; likewise the quorum of the Twelve and the Seventies are "appendage" callings, as they come under the immediate direction of the First Presidency. Both the Church and Kingdom are "appendages" to the Priesthood. Hence we differentiate between the calling of Joseph, Oliver and David, as Apostles in the High Priesthood, and that of the Twelve and Seventy as appendage ambassadorial callings, and therefore appendage offices.

In order to more clearly differentiate between the three orders of Apostleship, the attention of the reader is here called to the following words from Wilford Woodruff, as recorded in Vol. 4:147 of J. of D.:

> "Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep."

In this connection the reader's attention is also called to D. & C. 84:63, 118, as follows:

> "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even as God's High Priests; ye are they whom my Father hath given me—ye are my friends; * * *
>
> "For, with you saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble."

Verse 63 speaks of God's High Priest Apostles, and verse 118 assigns to this Apostolic order the "keys of all power"; making it clear that the High Priest Apostleship is the highest Apostolic order, following which is the order of the Twelve, then that of the Seventy Apostles. President John Taylor further clarified this point in his correspondence to Albert Carrington, President of the European Mission, Oct. 18, 1882, informing Elder Carrington of the revelation he had received calling Heber J. Grant and others to fill vacancies in leading positions. He stated:

> "The revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes, First Presidents of Seventy and a few others. It has been acted upon, and the brethren mentioned have been ordained; the two first to the APOSTLESHIP OF THE TWELVE, and the last named to the presiding quorum of Seventies." (Mill. Star 44:732.)

It is evident from the above that Prest. Taylor had in mind the distinction in the Apostolic calling. Heber J. Grant and George Teasdale, the two Apostles to be, according to Prest. Taylor, were ordained to the order of the Twelve consistent with the revelation of 1882, and not as God's High Priest Apostles. Brigham Young also throws light upon this phase of the subject. Says he:

> "What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory and Kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ." (J. of D., 9:87.)

To function in such a calling one must be chosen by direct revelation from God through His Medium.

Certainly the members of the Quorum of Twelve in this day do not pretend to possess "all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam", etc. Their authority as Apostles is limited—it being an appendage calling—while Joseph, Oliver and David received that Apostleship spoken of by Brigham Young—in very deed Apostles of the Lord Jesus Christ, with all the keys, powers and blessings pertaining thereto.

It might be well at this point to define the term "Apostle". In a broad sense the term means a "trusted ambassador". In the first instance—as in the case of Joseph, Oliver, and David, and others of like calling—we find God choosing those whom he felt to trust, and making them his direct ambassadors to this earth to hold the keys of power and government in all things. In the second instance—as that of the twelve "disciples" or apostles—we find those of the Apostleship of Joseph, Oliver and David doing the choosing of those whom they—Joseph, Oliver and David, or men of this order,—felt they could trust, placing them under the immediate direction of the First Presidency of the Church, who themselves, when in proper order, constitute "three Presiding High Priests",—of the same Priesthood standing—mind you—as Joseph, Oliver and David. They—the "First Presidency over the Twelve" (Mil. Star, Vol. 15:595) and Church might be likened to an Executive Committee appointed by a Board of Directors—the directors, of course, being those of the Priesthood standing of Joseph, Oliver, and David. And then again, we find the twelve ambassadors choosing "seventy apostles"—ambassadors—whom they felt to trust and under whose direction they must labor.

With reference to the highest order in the Apostolic calling, Brigham Young enlightens us further as will be noted from the following quotation taken from J. of D. 6:320:

> "Joseph Smith was a Prophet, seer and revelator before he had power to build up the kingdom of God, or take the first steps toward it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery and David Whitmer were the first Apostles of this dispensation; though in the early days of the Church David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. *When a man is an Apostle and stands at the head of the kingdom of God on the earth,* and magnifies his calling, *he has the keys of all the power that ever was bestowed upon mortal man* for the building up of the kingdom of God on the earth."

This Apostolic order, and this order alone, "has the keys of all power" and all other keys, as those possessed by the First Presidency of the Church, the Twelve and on down, are subordinate to this calling.

At this point it is well to emphasize the fact—a fact, however, that the spirit of the work abundantly testifies to—that the author is not seeking in any sense to belittle or minimize the importance of the appendage offices, or helps in government, referred to in this writing. It is no simple matter to be the President of God's Church, or to be ambassadors and special witnesses of the name of Christ in all the world; neither is it of small moment to hold lesser offices in the Church or Kingdom under the order of Priesthood

mentioned, for those holding such offices, and properly functioning in them, represent God through the channel of His Priesthood, and to be such a representative is a mighty calling. Thus, to hold any appendage office or calling, under appointment from the Presiding High Priests after the order of Melchisedek, and to properly magnify the same, places one in direct partnership with God.

But to proceed with the history:

EXAMPLES CITED

On September 22 and 23, 1832, Joseph Smith was the instrument through whom a revelation was given of the Lord to himself and six elders, the introduction being as follows: (D. & C., Sec. 84).

> "A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high."

In this revelation the Lord speaks of a Priesthood which Moses received, and which was handed down from Adam, without which "No man can see the face of God, even the Father, and live." (Verse 22).

> "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;
>
> "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;
>
> "And also all they who receive this priesthood, receiveth me, saith the Lord;
>
> "For he that receiveth my servants receiveth me;
>
> "And he that receiveth me receiveth my Father;
>
> "And he that receiveeth my Father, receivth my Fathr's kingdom; therefore all that my Father hath shall be given unto him;"—Verses 33-38.
>
> "And wo unto all those who come not unto this priesthood which ye have received, WHICH I NOW CONFIRM UPON YOU WHO ARE PRESENT THIS DAY, BY MINE OWN VOICE OUT OF THE HEAVENS, and even I have given the heavenly hosts and mine angels charge concerning you.

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."—Verses 42-45.

"Verily, verily, I say unto you WHO NOW HEAR MY WORDS (the seven elders) which are my voice, blessed are ye inasmuch as you receive these things;

"For I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."—Verses 60, 61.

"And as I said unto mine apostles, even so I say unto you, for YOU ARE MINE APOSTLES, even GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—YE ARE MY FRIENDS;"—Verse 63.

"And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it."—Verse 75.

"And again I say unto you, MY FRIENDS, (for from henceforth I shall call you FRIENDS), it is expedient that I give unto you this commandment, that ye become even as my FRIENDS in days when I was with them, traveling to preach the gospel in my power,"—Verse 77.

"For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble;

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people." (Verses 118-119).

From the above quotation we learn:

1st. That God confirmed a Priesthood upon Joseph Smith and six other Elders, (whose names are not given) which was the same Priesthood and authority that Moses had previously received, and only by which man can see the face of God, even the Father, and live.

2nd. They are to have their sins forgiven.

3rd. That through faithfulness in obtaining this Priesthood, and functioning in it, men become "sanctified by the Spirit unto the renewing of their bodies." They also "become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;" and they receive Christ and the Father and are received by them, and are given all that the Father hath.

4th. They are "MINE APOSTLES, EVEN GOD'S HIGH PRIESTS; ye are they whom God hath given me; YE ARE MY FRIENDS," and from henceforth they are to be called FRIENDS. (This revelation was given in 1832 while the quorum of twelve disciples was not selected until 1835, three years later. "Mine Apostles" doubtless had reference to the same apostolic calling that Joseph, Oliver and David had previously received. It will be noted that there were seven men, at last, in this order of the Priesthood.)

5th. Upon them rested the responsibility of bearing the Gospel message to the world—their testimony being immediately in force upon all the world—with power to rend the kingdoms of the world, which power pertains only to this order of the Priesthood, and not primarily to appendage callings.

It will be noted that this is the first time in the published revelations that the Lord designates certain of his servants as "FRIENDS". This group of men had doubtless been chosen some time previous to the date of the revelation mentioned, but had been held in a state of probation, or training, preparatory to receiving the special endowment mentioned in verse 42; and this special calling or endowment was something separate and apart from any Church function, it being a Priesthood calling entirely independent of the Church.

In succeeding revelations the Lord designates those to whom his messages are directed, as "Friends." (See D. & C. Sections 94, 97, 98, 100, 103, 104, etc.)

June 22, 1834 the Lord, revealing to Joseph Smith his displeasure because of the transgressions of the people, who were the objects of mob violence in Missouri, among other things, said:

> "Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. * * * I speak not concerning those who are appointed to lead my people, who are the FIRST ELDERS OF MY CHURCH, for they are not all under this condemnation." (Sec. 105:2, 7).

In speaking of the "First Elders of my Church", the Lord doubtless had reference to the group of "Friends" referred to in Section 84, not necessarily the individuals comprising the group when the revelation was given, but the office itself, and who had been specially endowed with that order of the Priesthood that constituted them "the Sons of Moses and of Aaron, and the seed of Abraham, and the Church and Kingdom and the elect of God", and upon whom the responsibility of calling the world to repentance rested. Elsewhere herein reference is again made to the "First Elders of my Church", doubtless meaning that same special Priesthood group.

> Kirtland, February 27, (1835)
>
> "This evening, nine of the twelve (naming them) * * * assembled at the house of President Joseph Smith, Jun., who was present, with Frederick G. Williams, Sidney Rigdon, Bishop Whitney and THREE ELDERS." Important instructions were given to the Twelve. (His. of Church, Vol. 2:198).

While this group of seven men are not specifically referred to as the "First Elders" or "Friends", they doubtless comprised this group, possessing jurisdiction over the Twelve whom they had met to instruct.

July 9, 1835, the Prophet again records: (His. of Church, Vol. 2:236; also Mill. Star, Vol. 15:297).

> "On the 9th, I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley, to a COUNCIL OF THE PRESIDENCY, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4th, 1834."

This "Council of the Presidency", it may be assumed, comprised men of like calling with Joseph Smith and the six Elders spoken of in Section 84.

The "Council of the Presidency" is again referred to on August 19, 1835, in connection with another church judicial proceeding. (See His. of Church, Vol. 2:252; also Mil. Star, Vol. 15:301).

Let it be remembered that High Councils had been organized at Kirtland and at Zion (Missouri), the former February 17, 1834, and the latter July 3, of the same year, both councils being in existence more than a year previous to the sitting of the "Council of the Presidency" in the cases above referred to. Doubtless cases came up for consideration before the "Council of the Presidency"—the group of "Friends", either on appeal from the Stake High Council, or cases of such a nature that the regular High Council hesitated assuming jurisidiction. Additional light, however, is thrown on the subject by a notation of a High Council trial recorded in the History of the Church, Vol. 2:277; also Mil. Star, Vol. 15:340, as follows:

> "Minutes of a High Council held in Kirtland, September 19, 1835. The trial of Elder Jared Carter. President Joseph Smith, Jun., Oliver Cowdery, David Whitmer, Frederick G. Williams, Sidney Rigdon, and W. W. Phelps, present.
>
> Councilors.
>
> John Smith,
> Orson Johnson,
> Newel Knight,
> John Whitmer,
> Samuel H. Smith,
> John Johnson,
> Joseph Smith, Sen.
> Joseph Coe,
> Hyrum Smith,
> Levi Jackman,
> Noah Packard,
> Roger Orton."

These minutes clearly indicate a trial before the "Presidency of the Council of High Priesthood", (or "Council of the

Presidency", or "Presidency of the High Priesthood") (See D. & C., Sec. 107:79) with twelve other High Priests chosen to assist as counselors, thus indicating the functioning of the highest judicial body, the presidency of which, at least, was of the order of Presiding High Priests, herein mentioned.

Another case supporting the issue is recorded in His. of Church, Vol. 2:283-5; also Mil. Star, Vol. 16:342, as follows:

"September 26, (1835).—This morning the Twelve returned from their mission to the East, and on the same day the COUNCIL OF THE PRESIDENCY OF THE CHURCH, consisting of Joseph Smith, Jun., Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the Council.

"An attempt was made in the foregoing council to criminate the Twelve before the High Council, for cutting off Gladden Bishop at their Bradford conference, but their attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable only to the GENERAL COUNCIL of the authorities of the whole Church; according to the revelations."—Subject only to the direction of the First Presidency of the Church. (Mil. Star, 15:595) and accountable only to the "General Council of the authorities of the whole Church", or the seven High Priests who chose them and before whom they actually appeared to give an account of their labors. (Mil. Star, 15:342).

It will be remembered that the "High Council in Zion", "the standing High Council at the Stakes of Zion", "the quorum of the Presidency" and the "Twelve traveling Council" (Apostles), in their judiciary acts, are equal in authority (Sec. 107:36, 37), and that an appeal lies from the decision of each of these councils or judiciary tribunals, to the "Council of the Church before the Presidency of the High Priesthood", (107:78, 79), which is the supreme court "in spiritual matters", and from whose decisions there is no appeal, for

"after this decision (the matter) shall be had in remembrance no more before the Lord; for this is the highest Council of the Church of God, and final decision upon controversies in spiritual matters." (Verse 80).

This "Council of the Church before the Presidency of the High Priesthood", comprises the group of seven "Presiding High Priests" in the special order of Proesthood under discussion. This "Presidency of the High Priesthood", however, "have power to call other High Priests, even twelve, to assist as counselors." (Verse 79). Thus the court of last resort in the Church of God comprises men that are Presiding High Priests whose Priesthood and appointments are indicated by God through direct revelation to his presiding High Priest on earth, and twelve other High Priests—men who have themselves been tried and found true, and whose integrity is beyond reasonable question.

October 5, 1835, the Prophet records: (His. of Church, Vol. 2:287; also Mil. Star, Vol. 15:369).

"Monday, 5.—I returned home, being fatigued from riding in the rain. * * * and in the evening attended a Council of the Twelve Apostles; * * told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the SOLEMN ASSEMBLY OF THE FIRST ELDERS, for the organization of the School of the Prophets;" etc.

FIRST ELDERS CLASSIFIED AS PRESIDENTS

"To attend the solemn assembly of the First Elders".

Who were these "First Elders", in whose behalf a "solumn assembly" had been called? As noted previously, the "First Elders" doubtless constituted the group of "Friends", or the "Council of the Presidency", or the "Presidency of the High Priesthood". When the "solemn assembly" of the "First Elders", did meet in the Temple at Kirtland, on March 29, 1836, they proceeded with the ordinance of feet washing as follows:

(His. of Church, Vol. 2:430; also Mil. Star, Vol. 15:727). "Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's and President Olivery Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine."

On the following day the feet washing ordinance was proceeded with on behalf of the Council of the Twelve, as noted on page 431 of the history.

From this feet washing incident we learn the following valuable lessons:

1st. That the nine brethren who performed the ordinance of feet washing as indicated, were none of them members of the Quorum of Apostles or "disciples". They were doubtless the "First Elders", with whom the Twelve was to meet in "solemn assembly"; and being the "First Elders", and therefore higher in the order of Priesthood than the Twelve, the ordinance was performed first in their behalf.

2nd. That each of the nine bethren embracing the "First Elders", was designated by the Prophet as " President", which title is strictly in keeping with their high calling of Presiding High Priests, each of the group being a "President".

3rd. That following the ceremony performed in behalf of themselves, this group of "First Elders" proceeded to attend to the same in behalf of the Bishops and their counselors, they holding the keys of the Aaronic Priesthood independent of the Church; and that following the Bishops, and on the next day, the ordinance was performed for the Twelve,, whose calling was to an appendage ambassadorial office. This order of feet washing is significant as showing the close relationship existing between the Bishoprics, as the head of the Aaronic division of the Holy Priesthood, and

their superior officers, the Presidency of the High Priesthood. Joseph Smith, of course, held three positions: President of the High Priesthood (holding the keys of the Priesthood), President of the Church, and President of the High Council at Kirtland, the two latter offices being subordinate to the first and appendage offices.

While the group of "Friends" mentioned in the several Councils differs slightly in personnel, yet the brethren named are all among those designated by the Prophet as "Presidents", attending the "solemn assembly" above noted; the assumption being that the "Council of the Presidency" or group of "Friends" were augmented in numbers from time to time, as men proved worthy and were designated by the Lord for this high calling. Doubtless, it was God's plan, had the Saints remained faithful to their covenants, to select a total of seventy-one Elders, and fully establish the ancient order of Sanhedrin, which purpose, however, was defeated because of the weakness of the Saints and of their trangressions.

"Minutes of a Conference Assembled in Committee of the whole Church at Kirtland on Sunday, the 3rd of September, 1837.

"At nine o'clock in the morning George W. Robinson was called upon to take minutes of the conference. Sidney Rigdon then presented Joseph Smith, Jun., to the Church to know if they still looked upon and would still receive and uphold him as the President of the whole Church, and the vote was unanimous in the affirmative.

"President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. (Voted unanimously in the affirmative, except for Frederick G. Williams, which was not carried unanimously.

"President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four, together with the first three, are to be considered the HEADS OF THE CHURCH. Carried unanimously." (His. of Church, Vol. 2:509).

Since the First Presidency of the Church consists of "three Presiding High Priests" (See D. & C. 107:22) the choosing of four extra counselors—the seven to constitute the "heads of the Church"—must be considered in a broader light than merely adding extra help to the appendage office of First Presidency. Joseph would hardly commit the error of going contrary to the revelation given of the Lord to himself, specifically designating the number that was to constitute this Church position. And here again, it must be observed, Joseph is seen in dual capacities. He was not only President of the Church—an appendage office, mind you, having a delegated authority only—but he was also the presiding officer over the group that constituted the Presidency of Priesthood—the group that governed all matters pertaining to heaven and earth.

A similar situation prevailed in the year 1873, at the general conference of the Church held in April, when President Brigham Young, in choosing five other counselors announced that "he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity. (Mil. Star, Vol. 35: 292)" Since, as explained above, only three could constitute the First Presidency of the Church, the "privilege of having seven brethren to assist him in this capacity", undoubtedly referred to some other "capacity" than that of the First Presidency. Brigham Young, like Joseph Smith, was occupied in a dual capacity; he not only presided over the Church as its President, but also presided over the Priesthood of God, and the seven counselors were to assist him in this latter office.

(Note:—The extra counselors chosen by Brigham Young at the time mentioned were: Lorenzo Snow, Brigham Young, Jun., Albert Carrington, John W. Young, and George Q. Cannon.)

Numerous other references might be cited, but those presented herewith will suffice to show the existence of the nucleus of the Sanhedrin during the earlier years of the

existence of the Church. Students of church history will recall that during the mob persecutions at Kirtland, in Missouri and later at Nauvoo, finally culminating in the murdering of the prophets, Joseph and Hyrum, many changes in the personnel of the various church councils of necessity took place. Some of the brethren suffered martydom, others became luke-warm or apostatized, and still others moved from the immediate vicinity of the body of the church. These changes naturally affected the personnel of this group of Priesthood.

Under date of May 4, 1842, the Prophet Records: (His. of Church, Vol. 5:1). "Wednesday, 4—I spent the day in the upper part of the store, that is my private office (so-called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days."

The above group is doubtless the same official group mentioned previously. The brethren were given instructions on their "washings", "anointings" and "endowments" and instructions in the two priesthoods and in all things pertaining to "those blessings which have been prepared for the CHURCH OF THE FIRST BORN". A year later, May 26, 1843, the Prophet again records:

(His. of Church, Vol. 5:409;) "Friday, 26. At five p. m. I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments, and also instructions in the priesthood on the new and everlasting covenant, etc."

Quoting the above, the Church Historical Record, (Vol. 6, page 515) comments as follows:

> "It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) THE KEYS OF THE PRIESTHOOD, THE SAME THAT HE HIMSELF HELD; AND WHATEVER MIGHT HAPPEN TO HIM THERE WERE OTHERS NOW WHO HAD THE AUTHORITY TO STEP FORTH AND BUILD UP THE KINGDOM OF GOD ON THE EARTH AND TO PERFORM ALL THE ORDINANCES THEREOF."

Could language be employed to more clearly sustain the idea of the existence of a Priesthood group above the office of the First Presidency of the Church, endowed with the "HIGHEST order of the Melchisedek Priesthood"? The reader should note that the personnel of the various groups mentioned herein was not confined to any particular group of Church office holders. In the last group mentioned there was the presiding Patriarch, members of the Presidency and the Twelve, the presiding Bishop, and at least one, Judge James Adams, who participated in none of these important Church offices; yet these men were co-equal in the Priesthood, the only distinction being that of seniority in ordination,—speaking broadly, they holding jointly the keys of the Priesthood, and this independent of the Church and without limitation of office. Having had the fulness conferred upon them, they were given the necessary "authority to step forth and build up the Kingdom of God on the earth and perform all the ordinances thereof". Such a Council necessarily possessed the power of perpetuity. (See New and Everlasting Covenant of Marriage, p. 77).

May 28, 1843, the Prophet stated: (His. of Church, Vol. 5:412) "At 5 P. M. I met with Brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newell K. Whitney and James Adams, in the upper room to attend ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House." On the day following (Ibid pp. 412-413) a similar meeting was held with the same brethren present. The record states. "Singing, and prayer by Elder Brigham Young. Conversation, instruction and teaching concerning the things of God. Had a pleasat interview."

Let us here observe that the personnel of the groups mentioned as of May 4, 1842, and that recorded in the Historical Record above, under date of May 26, 1843, together with the last two groups, is identical with two exceptions—which can be accounted for—although the record of the two groups was dated one year apart, thus denoting the continuity of a council—a council that will be extant so long as the Priesthood remains on earth.

One action of Brigham Young looking to the perpeuation of this Council in his day, is detailed above. President John Taylor took a similar action on September 27, 1886, when additional men were chosen and set apart to hold the order of the Priesthood mentioned, as noted in the Woolley-Bateman statement published elsewhere herein. And from information at hand, we must believe that this group of men has been perpetuated by the Lord designating additions from time to time, and is now being added to and instructed in the great labors devolving upon it.

A concrete example of the operations of this Priestly order—and a beautiful example, too—is found in the accession of Brigham Young to the leadership of the Church after the martyrdom of the Prophets Joseph and Hyrum. It will be remembered that Oliver Cowdery had stood next to Joseph in the Priesthood. He was given the Priesthood, and ordained an Apostle of Jesus Christ, with the Prophet. He was the second Elder, Joseph being the first. The Priesthood began to function in these two men. Oliver, through transgression, fell from his position, and later Hyrum Smith was elevated to it. (Sec. 124: 94-96). This placed Hyrum next to Joseph in Priesthood authority. Hyrum was also so placed by the Prophet in his meeting with the brethren on May 26, 1843, as detailed above. In his record of the event, the Prophet placed Hyrum next to himself, Brigham Young following, and being next to Hyrum in order of seniority. Joseph intended that Hyrum should succeed him in the Presidency as well as in holding the keys to the Priesthood; in fact, it is recorded that Joseph actually set Hyrum apart to succeed himself as President of the Church. (His. of Church, Vol. 6:546).

Concerning Brigham Young, the Prophet, on his first meeting with Brigham, predicted that "The time will come when Brother Brigham Young will preside over this Church". (His. Record, Vol. 5:25; also Life of Brigham Young, published by George Q. Cannon and Sons, p. 17).

Joseph and Hyrum were murdered together. The Church was without a President. Hyrum could not fill the anticipations of Joseph and become President. Sidney Rigdon made an attempt to have himself appointed as "guardian to the people." There seemed to be little correct understanding regarding the order of the Priesthood. The Saints were bewildered. But Brigham Young was not without understanding, nor was he out of harmony with heaven. He was President of the Quorum of the Apostles, and as such was the rightful leader until such time as the Presiding High Priests, (of which he was also the head), under the direction of the Lord, chose another President and organized the First Presidency. Upon the death of Joseph and Hyrum, Brigham, being the senior in ordination, and being worthy, became the Presiding High Priest. He knew the order. He opposed Sidney's claim to the guardianship of the Church. Said he: "I do not care who leads the Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. (The order of Priesthood mentioned comprehends the "keys" to revelation; therefore Brigham had the "keys" to obtain the "mind of God.")

> "I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ORDAIN OTHERS, and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain."

(It will be here noted that it is the order of the "Fulness of the Priesthood," and not an appendage office, such as the Twelve disciples, on whom the responsibility of bearing off the Kingdom rests, and also that the power to perpetuate such authority rested in that body of Presiding High Priests; else they could not "ordain others".)

"Joseph conferred on our heads"—and here the Prophet Brigham reveals, for the first time, a most important fact, a fact that the members of the Twelve were at that time not only Apostles in the Church, an appendage position, a delegated authority, but were apostles of Jesus Christ, endowed with the fulness of the Priesthood and made "Presiding High Priests," having the same Priesthood that he, Joseph, held, also that Moses held, and making them eligible to become members of the "Council of the Presidency."

Elder Joseph Fielding Smith clarifies this point some as will be noted in Scrapbook of Mormon Literature, Vol. 2:461, as follows:

> "Now mark! The Lord, who knew that Hyrum should receive a martyr's crown at Carthage, in the winter of 1843-4, commanded the Prophet to confer upon the heads of the twelve Apostles every key, power and principle that the Lord had sealed upon his head. The Prophet declared that he knew not why, but the Lord commanded him to endow the twelve with these keys and priesthood, and after it was done, he rejoiced very much, saying in substance, 'Now, if they kill me, you have all the keys and all the ordinances and you can confer them upon others and the powers of Satan will not be able to tear down the kingdom as fast as you will be able

> to build it up, and upon your shoulders will the responsibility of leading this people rest.'" (See also Times and Seasons, 5:651.)

It is important to observe from this paragraph that had the brethren of the order of the Twelve who were ordained in 1835, possessed the keys of all power and government, it wouldn't have been necessary to give them additional powers a few months before the Prophet's martyrdom. From this it must be apparent that the Apostolic calling of the Twelve is not the Apostolic calling to which Joseph, Oliver, David, Martin Harris, and others were ordained before the Church was organized; for those of this latter order had the keys of all power and government, and by virtue of such authority could proceed to organize the Church and Kingdom, the vehicles through which the Priesthood proposed to function in ministering salvation to mankind.

It is also well to note, when the Twelve were finally chosen to this highest order, in the winter of 1843-4, it was by direct command from God to His medium, which is the only way men are chosen for this Apostolic order of the Priesthood.

But, to continue:

> "Joseph conferred on our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away. And no man or set of men can get between Joseph and the Twelve in this world or in the world to come." (His. of Church, Vol. 7:230).

Brigham had the "keys", and therefore the "means of obtaining the mind of God on the subject." Did he hold those "keys" by reason of his being the President of the Quorum of Twelve? No, he held them by reason of his ordination unto the higher order of the Priesthood—a Presiding High Priest—and from the fact that he had become, through the death of Joseph and Hyrum, the Senior President, by ordination, and therefore the head of that order of Priesthood. He and his associates, then, were the group that possessed the authority to reorganize the First Presidency, which was later done in accordance with the will of Heaven. Brigham Young was the choice of the Lord for the position of President of the Church, as Joseph had been before him, and the Saints sustained him as such, but not by virtue of his being the President of the Twelve:—that fact the Saints should get thoroughly fixed in their minds.

Joseph had said:

> "It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived." (His. Church, Vol. 6:251).

Brigham said: "I have the keys and the means of obtaining the mind of God on the subject." There is perfect coordination. No one who knew Brigham Young and who was not prejudiced, doubted the validity of his claims. He was truly a Prophet of God and a great leader.

Let us digress for a moment to observe that "It isn't consistent with the idea of a Theocracy—government from above—(which is God's form of government) for men holding a lesser office, as that of the Twelve, which is only an appendage, to appoint and ordain to a higher office. That procedure would be government from below. The Government of God must of necessity come from above, and to be consistent, we must look for a chosen body of the Priesthood, a body to which the Church, through its presiding officers, is subject, the same as the Kingdom, as a separate organization functioning in things political, is subject. For further information as to how men are chosen (and their powers) to this body of Presiding High Priests, the reader is referred to Key to Theology, 5th Edition, pp. 66-70; also to "Genesis" (Inspired Translation), 14:26-33, which latter is also to be found in "Mediation and Atonement", by John Taylor, page 85; also "New and Everlasting Covenant of Marriage", p. 78).

Thus it will be seen that the Priesthood is something separate and apart from either the Church or Kingdom, an authority which, once properly conferred, cannot be abrogated or rendered void, except by God himself; because Priesthood is God, and only he can curtail its operations. While the Priesthood may function independently of the Church, the Church cannot function without the Priesthood. "From the gospel and the Priesthood comes the Church * * *," says Roberts. "The authority of the Church comes from the Priesthood."—Outlines of Eccl. His. pp. 273-4.

The gospel was first revealed through the Book of Mormon; (D. & C. 20:9) then the Priesthood was given; (See D. & C. 18:9) after which the Church was organized. (D. & C. 20:1.)

Church leaders may excommunicate their members, but they are powerless to interfere with their Priesthood powers. There is one way, and one only, that a man may lose his Priesthood, and that is through his own actions—transgression of God's laws.

> "That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, OR THE AUTHORITY OF THAT MAN." (D. & C., 121:37.) That is the way one may lose his Priesthood.

Many men who have been excommunicated from the Church of recent years, "for conduct violative of the rules of the Church", as pertaining to Celestial marriage, are daily functioning in the Holy Priesthood which they rightfully hold, and which cannot be disturbed by Church authority.

THE ONE MAN

We feel constrained not to leave this subject of Priesthood until briefly noting one other point that is bound to

arise in the minds of the Saints, that of the identity of the man holding the keys to Priesthood.

Who is the "one man" spoken of as holding the keys to Priesthood on the earth? (D. & C., 132:7) It will be recalled that the Church "Official Statement" claims that man to be the President of the Church. (See "New and Everlasting Covenant of Marriage", pp. 75-81). Let us consider the above text, which reads as follows:

> "And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."

This verse is speaking, primarily, of the authority necessary to validate contracts and make them enduring for all time. It does not mean that there is but one man that can validate, but that others, than the "one", must receive their authority through the "one"—"by revelation and commandment" from God, and that such authority is given "for time and for all eternity." Thus, to be sealed by one having been so commissioned, is to be sealed "OF", ("of"—that is—authority coming "from—out from",—Webster's Dictionary), not necessarily BY "him who is anointed".

We repeat, that the law pertaining to authority as set forth in this verse is:

First: Strictly speaking, there is but one man on the earth at a time who holds the "keys of this Priesthood".

Second: That man is God's medium and anointed one.

Third: This one man is primarily God's power on earth.

Fourth: This being true, "this Priesthood" is the highest order of Priesthood—the fullness thereof.

Fifth: Other men called to this order of the Priesthood, which is to hold the fulness thereof, MUST be designated by "revelation and commandment" from God, through this "medium".

(Note.—"Although the chosen instruments to hold the keys of this Priesthood must be the literal lineage of Israel, yet that lineage ARE NOT ALL thus commissioned, nor indeed are any of them Priests merely because they are the chosen seed. Such an instrument MUST BE REVEALED, and his ordination, which he had before the world began, be renewed and confirmed upon his fleshly tabernacle, or he cannot be a Priest on earth.

"One who already holds the authority or keys of Priesthood, can reveal by the word of the Lord, and ordain and anoint others to similar callings, and through these ordinances fill them with the Holy Spirit as a qualification for their holy calling.") (Key to Theogy—5th Ed. p. 71).

Sixth: That men so designated receive their authority "for time and for all eternity", and for that reason the responsibility of bearing off the Kingdom rests primarily, with men of this order of the Priesthood.

Seventh: That men so designated to hold the fulness must of necessity stand shoulder to shoulder in responsibility and authority with the "one"; the only distinction being seniority of ordination, and further that, speaking broadly, they jointly hold the keys to Priesthood.

Eighth: That God holds a tight rein on Priesthood power, reserving to himself the choosing of those who constitute His power on earth.

Ninth: That marriage contracts, whether one wife or plural, to be enduring, must be sealed of this authority.

Tenth: That the appendage office of President of the Church has nothing whatsoever to do with this Priesthood calling.

Certainly the President of the Church—an appendage office and calling—could not, as such, be thus endowed, nor does the appointment belong to the Kingdom—another

appendage organization—each being an appendage to the Priesthood proper. It is strictly a Priesthood appointment, coming direct from God to the order of Priesthood mentiond herein. The "one man" that presides over this order of Priesthood, and hence possesses the Keys to Priesthood, including, of course, the sealing ordinances, is the worthy senior member, by ordination, of that order. His successor, in the event of death, will be he who is designated of the Lord, as the "Second Elder". (D. & C., 124:94-96). In the event of the death of the "Second Elder", as in the case of Hyrum falling with Joseph, the keys automatically fall upon the next in worthy seniority, as in the case mentioned, they fell upon Brigham Young, who had previously been inducted into that order of the Priesthood "through the medium of mine anointed", Joseph Smith, after having been designated by the Lord direct through Joseph. Thus Brigham Young inherited, by reason of his seniority in ordination—and being worthy, mind you—the Keys of Priesthood. They did not come to him by reason of his being President of the Church, —that office had not been filled—neither did they come to him as President of the Quorum of Twelve, another appendage organization.

Thus the keys to Priesthood descend either to the one disignated as the "Second Elder", as Oliver and Hyrum were in their order (124:94-96) or the worthy senior in ordination. And this man is the "one man" appointed of the Lord to hold the keys of his Priesthood on earth. And this "one man" is the mouth-piece of God to his children as well as to the Church and Kingdom. Joseph Smith was this "one man", followed by Brigham Young, then John Taylor, etc.

On the point of succession as it relates to the second Eldership, it is interesting to note what Elder Joseph Fielding Smith has to say on that point, as published in the Saturday's News of 1907, and reprinted in Scrapbook of Mormon Literature, Vol. 2:460, 461, as follows:

"The Prophet Joseph earnestly desired that his brother Hyrum should live to succeed him in the presidency of the Church. In the year 1841, by command of the Lord, he ordained him to this exalted position, as is quite evident from the following, section 124, verses 94-5, of the Doctrine and Covenants:

" 'And from this time forth I appoint unto him (Hyrum Smith) that he may be a Prophet, and a seer, and a revelator unto my Church as well as my servant Joseph.

" 'That he may act in concert also with my servant Joseph who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.'

"From this revelation we learn that the Lord appointed Hyrum Smith both as Patriarch and to act in concert with his brother Joseph in the presidency of the Church. In accordance with this revelation, Hyrum was so ordained January 24, 1841. This was not in the sense of a counselor to Joseph, for at this very appointment Hyrum was removed as counselor to the president, and William Law was ordained in his stead.

"Joseph and Hyrum continued to so act from this time forth until their martyrdom, June 27, 1844. Shortly before the martyrdom the Prophet tried with all his power to persuade Hyrum not to accompany him to Carthage, knowing full well the fate that awaited him there. Had Hyrum stayed behind and thereby remained in mortality, he would, by virtue of his position and ordination received in 1841, have become the president of the Church. His brother intended that this should be (Times and Seasons 5:683), but through his faithfulness to, and love for, his brother, Hyrum fell a martyr before the Prophet Joseph did."

It must be apparent to the most casual reader of the above that Elder Smith errs in his interpretation of the revelation as quoted. Hyrum Smith, in this revelation, was designated to be "crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery." The priesthood of Oliver Cowdery was that which pertains to the apostolic calling of the highest order, standing next in seniority, in that order, to Joseph; this calling being more often referred to as that of the second Eldership, the duties of which calling being to act in concert with Joseph as a Prophet, seer and revelator; and to possess keys whereby he might obtain the mind and will of God pertaining to the Church and kingdom. Like Joseph, he held this station before the Church was organized; and indeed it was necessary for him as well as Joseph, to be a Prophet, seer and revelator, and possess all the authority attendant upon such a calling before they could take the first step to organize the Church. Thus we see the succession of Hyrum to lead the people was not necessarily as president of the Church, but to lead them as the head of God's Priesthood. The reader should get and keep one point clearly in mind: The Church cannot make a man Prophet, seer and revelator; God makes Prophets, seers and revelators and those whom He makes such have that calling independent of the Church, and the Church may or may not receive that man as its leader; however, any adverse action would make such an one none the less God's Vicegerent.

It might be asked why the functions of this order of the Priesthood were not made clearer in the revelations recorded in the book of Doctrine and Covenants, in order that all Saints should understand them alike. And the answer might be made, as noted in another chapter herein, that not all the revelations of God to his Priesthood are recorded in the book of Doctrine and Covenants. "Would to God that I could tell you who I am", exclaimed the Prophet—"Would to God that I could tell you what I know!" As late as July 16, 1843, the Prophet, in speaking to the people, very delicately referred to the subject of the New and Everlasting Covenant,—to use his language:

"showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fulness of these things at present." (His. Church, Vol. 5:510).

Indeed, it was over twenty years after the revelation referred to had been given of the Lord, before it could be presented to the Church for its acceptance. We fear the Saints are but little better prepared today to receive the "Mysteries of the Kingdom", and that were the Christ and his

Prophet servants to appear among the Saints now, and preach the unadulterated truth, restore the mutilated ordinances, including the garment of the Holy Priesthood, and insist upon the Saints living the Patriarchal order of marriage and the United Order, they would be stoned as was Stephen, or rushed to the State Penitentiary for the crime of preaching doctrines in conflict with man-made laws and customs, and the notions of Babylon. Thus, the reason why this Priesthood matter was not made clear to the Saints. was that the Saints were not prepared to receive the truth. Few are yet thus prepared, but the leaven of truth is working.

In conclusion, let the reader understand that this great Priesthood power of which we have written, is ALL EMBRACING, having within its firm jurdisdiction the RELIGIOUS, SOCIAL, ECONOMIC, and POLITICAL affairs of mankind:—The RELIGIOUS, through the Church—God's spiritual agency,—presided over by the First Presidency: the SOCIAL, through and by virtue of the sealing ordinances lying within the authority of the Patriarchal order of the Priesthood; the ECONOMIC, through the Presiding Bishop as holding the keys to the Aaronic Priesthood; and the POLITICAL, through the Grand Council of Fifty—the legislative body of the Kingdom, whose functions are to throw a cloak of protection about all men, defending them in their rights—RELIGIOUS, SOCIAL, ECONOMIC, and POLITICAL.

And thus the great Jehovah, in giving form and life to this telestial globe, clothed it with the glory and power of His Holy Priesthood, that it might fill the measure of its creation and come up unto a Celestial body, the final habitat of the Saints who will have become sanctified through their obedience, sacrifices and endurance.

WHAT IS THE CHURCH?

In a very limited sense we speak of the Church as that corporate organization effected on April 6, 1830, in the State of New York, with six members (although very many more had been baptized before that date). This organzation was effected in order to give the religious group a legal standing—to permit it to hold property and conduct business transactions. Since that organization, corporate licenses have been issued to the Church in other States; it is the organization that is presided over by Heber J. Grant and his associates, he being clothed with the legal title of Trustee-in-Trust. It is this organization—of limited scope—that many worthy men and women are being excommunicated from for insisting on the right to live the fulness of the Gospel as God has instructed they should.

In the broader sense, the term Church is universal in application. "Behold, this is my doctrine",—said the Lord, "whosoever repenteth and cometh unto me, THE SAME IS MY CHURCH."

> "Whosoever declareth more or less than this, the same IS NOT OF ME, BUT IS AGAINST ME; therefore he is not of MY CHURCH." (May, 1829, D. & C., 10:67-68).

On this point Elder Joseph Fielding Smith, a member of the quorum of Twelve, has aptly stated:

> "Those who enter into the Celestial kingdom are those who are of the Church of the First Born; in other words, THOSE WHO KEEP ALL THE COMMANDMENTS OF THE LORD. There will be MANY WHO ARE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS WHO SHALL NEVER BECOME MEMBERS OF THE CHURCH OF THE FIRST BORN, spoken of in the great revelation called the Vision. If I understand it correctly, the higher ordinances in the Temple of God pertain to exaltation in the Celestial kingdom." (Celestial Marriage—Broadbent, 3rd Ed. p. 23. Also Relief Society Magazine, Dec., 1918, p. 680).

It is clear from the above that the real Church of Christ is not limited to the corporate organization, as is generally believed by the masses today. This statement of the Lord is rendered even more clear in Sec. 84:33, 34 (quoted elsewhere herein). Here the Lord was instructing seven of his servants, including Joseph Smith, in the higher laws of the Priesthood—the order that constituted them real Apostles of Jesus Christ and "Friends" in the Priesthood. Says he:

> "For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken (the Aaronic and the Melchisedek—in their fulness as Moses had obtained them, also Joseph Smith) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
>
> "They become the sons of Moses and of Aaron and the seed of Abraham, and the CHURCH AND KINGDOM, AND THE ELECT OF GOD."

They then—those who receive these two Priesthoods and magnify the same—become the Church—they are the Church, because within them—the Priesthood calling they possess—is the power and life of the Church, unto which power the Church looks for living leadership, support and protection, and in the total absence of such power the Church would cease to exist as the Church of Christ. Then all who repent and come unto the Lord, and are faithful unto the obtaining of the Holy Priesthood, and magnifying their callings in the same, are "the Church and the Kingdom, and the elect of God", whether there be a church organization on earth, such as is referred to above, or not.

IS THE CHURCH OUT OF ORDER?

Notwithstanding the Church is credited with being the most perfect organization in the world, "except the German army", it is far from having a complete organization and being in order—in harmony with the infinite. The Lord said:

> "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to SET IN ORDER THE HOUSE OF GOD, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God." (D. & C., 85:7).

This is positive proof that the "House of God" would some day be out of order. Since the Church may be said to be part of that "House", and assuming the Church not to be in order, one may easily understand how the "House" can be out of order. As early as the year 1862 the Prophet Brigham Young was moved to lament the fact of the Church not being in order. He said:

> "I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of this kingdom—one fully organized Ward. * * * Is there even in this Territory a fully organized Ward? Not one. It may be asked, 'Why do you not fully organize the Church?' Because the people are incapable of being organized. I could organize a large Ward which would be subject to that full organiation, by selecting families (Patriarchal Families) from the different Wards, but at present such (a) Branch of the Church is not in existence." (J. of D. 10:20).
>
> "I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I can not do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * * (J. of D., 9:269, 270).

At a later date President Young again referred to the Church not being in order, saying:

> * * * "Now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; * * * the duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek Priesthood, though he may not know it.

> "* * * It is chiefly because of the IGNORANCE OF THE PEOPLE that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. * * *
>
> "When the people come to a sufficient understanding, we shall not put the onerous task upon one man to act both as President and Bishop, but we will give you a full organization of helps, governments, etc.; but at present we shall take a course to confine the affairs of the Church in such a manner as to give the least cause for contention and trouble. * * * (J. of D., Vol. 10:96-7).

Here it will be well to note the perfect order in which the President mentions the officers as applying in the Church, Stake or Ward organizations, viz:

1st. A Patriarch.
2nd. A President.
3rd. A Bishop.
4th. A Council—in the Church a traveling High Council—the Twelve, and in the Stakes and Wards, stationary Councils.

It will be noted that the Patriarch is mentioned first; and he is in fact the first officer in the Church—the father of it. In him rests the office of "Priesthood and Patriarch." (D. & C., 124:91, 124). No doubt, when the Church with its various sub-divisions, is properly organized, each division—Stake or Ward—will be headed by a Patriarch, a President, a Bishop (to function in the Aaronic division of the Priesthood) and a Council, with other subordinate officers.

In a revelation given through President John Taylor, in the year 1882, the Lord made it clear "that it is not meet that men who WILL NOT ABIDE MY LAW (having particulr reference to the Patriarchal order of marriage) SHALL PRESIDE OVER MY PRIESTHOOD". This prohibition is clear, plain and easy to understand. It means, pure and simple, that unless a man has entered into plural marriage in accordance with the Patriarchal order of the Priesthood, he has no right to preside over God's Priesthood. To "abide" that law, means to live it in spirit and in fact. Today the Priesthood is being ruled over by those who are not only not "abiding" in God's law, but who, by their words and actions, have repudiated and wholly rejected the same. Bishops, High Counselors, members of the Twelve and the First Presidency, (the Church has no presiding Patriarch) have been and are now unlawfully sitting in judgment against men who are "abiding" God's law, while they have rejected the same. True, President Grant is credited with living in the plural relationship; but since, owing to his attitude in persecuting and wrongfully judging those who are actively "abiding" the law, he has repudiated the same, hence cannot in reason lay claim to any of the privileges or blessings predicated upon the living of it.

This is a sin in the sight of God, and is one particular in which the Church is lamentably out of order, thereby casting a shadow over God's House. Nor can the Church ever be placed in order, except by the return of the Saints to the fundamentals of Gospel truths. The Temples must be cleansed of whoredom, thievery, drunkenness and all manner of corruption now existing, at least, in some of them. Temple ordinances must be restored, along with the garment of the Holy Priesthood; the Gospel must be preached "without purse and script"; the Priesthood conferred in the proper manner, and only upon those who are worthy of it and capable, by age and experience, of magnifying it properly; the principle of "gathering" must be restored, the Order of Enoch lived, the agreement with death and hell set aside, all iniquity condemned, etc.

And again, it must be clear to the reader that the Church is out of order insofar as it relates to the "chosen" body of Priesthood above discussed, almost as much so as is the Re-organized Church at Independence, Missouri. Perhaps the foregoing treatise on Priesthood will suggest a common ground on which the two organizations may get together and quit their squabbling about succession to an appendage office, i. e. the First Presidency of the Church.

These and many other matters the Lord is about to take up and correct. His judgments will first begin at His House, and will bring those of the Saints whose lives are spared, in humility, to their knees. The leaders will have to stop vilifying and falsifying, laying aside their pride, and become humble, and cease trying to imitate Babylon and make friends with her. Instead of berating and belittling a man because of his humility and poverty, they must, Christ-like, lend him a helping hand and treat him with a sympathetic kindness.

The Saints have been led far astray by their leaders.

> "As for my people," said the Lord through the Prophet Isaiah, "children are their oppressors, and women rule over them. O my people, THEY WHICH LEAD THEE CAUSE THEE TO ERR, AND DESTROY THE WAY OF THY PATHS." (Is. 3:12).

It would be difficult, even if possible, to find a more literal fulfillment of prophecy. Are not children oppressing their parents today?—are not women ruling over the people and their husbands, rejecting plural marriage, demanding changes in the Holy Garment, presiding in meetings, etc.? Are not the leaders causing the people to err, in rejecting the plain word of the Lord and thinking they will be excused therefrom?

Thus we say, the House of God, at least through one of its main branches—the Church—is out of order, and the fulfillment of the 85th Section of the Doctrine and Covenants is yet future—the very near future.

STATEMENTS OF LORIN C. WOOLLEY AND DANIEL R. BATEMAN

Given at Salt Lake City, Utah, September 22, 1929. With reference to the Revelation of September 27, 1886, on the subject of Celestial or Plural Marriage, which Revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o'clock P. M., Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation all night with Brother Joseph." (Joseph Smith) I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage (which revelation follows this statement). Then he talked to us for some time, and said, "Some of you will be handled and ostracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and my self.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half" (rising off the floor while making this statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostacy and whoredom would be rampant in the Church."

He said that in the time of the seventh president of this Church, the Church would go into bondage both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred upon them."

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

(Signed) DANIEL R. BATEMAN.

STATE OF UTAH. }
County of Salt Lake } ss.

J. Leslie Broadbent, John Y. Barlow and J. W. Musser, being each duly sworn, on oath, depose and say, that the above and foregoing four pages, constitute a full, true and correct copy of a signed statement of Lorin C. Woolley and Daniel R. Bateman, made in their presence, as the statement purports, September 22, 1929.

J. LESLIE BROADBENT
JOHN Y. BARLOW
J. W. MUSSER

Subscribed and sworn to before me this 4th day of May, 1934.

(Seal) ANNA M. HILL,
Notary Public of Salt Lake City, Utah.

REVELATION TO PRESIDENT JOHN TAYLOR

Given at the Home of John W. Woolley, Centerville, Utah,
September 27, 1886

My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord. All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen.

PERSONAL TESTIMONY NECESSARY

"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not."

—Discourses of Brigham Young, p. 209.

"Until the power of the Priesthood is gone Mormonism will never become popular with the wicked."

—Brigham Young, J. of D. 4, p 38.

Publications For Sale

CELESTIAL MARRIAGE—J. L. Broadbent, Compiler.

A comprehensive compilation of scriptural references and authoritative statements bearing upon Celestial Marriage, with items on Priesthood, God-head, Church and Kingdom, etc.

POSTPAID, PAPER COVER 25c
POSTPAID, LEATHER COVER 50c

* * *

NEW AND EVERLASTING COVENANT OF MARRIAGE, by J. W. Musser.

Treats exhaustively the fundamental aspects of Patriarchal and Monogamous Marriages. Is Plural Marriage essential to Salvation?—authoritatively answered.

POSTPAID 40c

* * *

SUPPLEMENT TO NEW AND EVERLASTING COVENANT OF MARRIAGE, by J. W. Musser, with J. L. Broadbent, Collaborator.

Contains four Revelations not in Doctrine and Covenants, with important correspondence and documents heretofore unpublished, including the famous Woolley-Bateman statement and Ivins-Wilson letters, with a comprehensive treatise on Priesthood—A work indespensible to every student of Church History.

POSTPAID 60c

LEAF IN REVIEW—Of the Acts of God and Men—By B. Harvey Allred, Emmett, Idaho.

A work of distinction, invaluable as a library text work on the "rise and decline" of Mormonism by a devoted Latter-day Saint. Contains 222 pages, clear 10-point type, on eggshell book, 60 pound paper, limp binding of Corvus Permatex material.

POSTPAID **$2.00**

COMMENTS

"A Leaf in Review" cogently sets forth the history and gradual yet sure apostacy of the Mormon Church from the original doctrines and ordinances of the Gospel as taught through Joseph Smith * * *".—An Editor.

"The book (Leaf in Review) should become a Church classic. I only hope it will be read generally by the Saints now groping in darkness. Its message is definite and vital. * * * You have performed a distinct service to the cause."
—A Latter-day Saint Leader.

* * *

"Have completed the reading of your Book—Leaf in Review—I have so many places marked for re-reading, that I am going to read the Book again."—An Author and Critic.

Orders May Be Mailed Direct to Author

All Orders Promptly Filled by

Truth Publishing Company
208 ATLAS BLDG.
SALT LAKE CITY, UTAH